CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, JANUARY 28, 1826. No. 4.

ORIGINAL COMMUNICATION.

HINTS ON FAMILY PRAYER.

The exercises of Family Religion, limited as is their observance, are but in few instances even within this circle, so conducted as to realize all their beneficial influence. To correct *the mode* of these duties is hardly less important, as it seems to me, than to impress their *obligations*, so far indeed as this service can be made more useful and edifying among those families who now observe it, something is done in directing to it the attention of those who do not. They will cease to look upon it merely as a solemn ceremonial. It will not be out of place therefore to make some remarks on the practical mistakes that prevail on the subject of family religion; premising that the defects animadverted upon, as might be supposed, are by no means of equal magnitude.

The suggestion then which I would first make to religious heads of families, is, that the same system and order which they carry or ought to carry into the other parts of their domestic economy, should regulate their hours of devotion; and though these will change in some measure with the season of the year, that which is the nominal hour should be invariably adhered to. In the morning, it were well to fix this sometime previous to the first meal; though I much suspect that such a direction runs counter to the prevalent usage, which is probably to assemble the family immediately from the breakfast table. Yet it is not easy to reconcile one's self to this mode; for does it not appear a dictate of nature that the first social act should be the religious duty. The moment of separating from table is every where regarded as the signal of dispersion to the employments of the day; and to me it seems as if detention at this moment were as awkward in itself as unwelcome to those concerned The practice may probably be accounted for in the same way as the neglect of the service altogether, must be, as to many families,—the pressure, as is alleged, of previous engagements. But this is a difficulty, it might be thought, very easily obviated, were the strictest habits of early rising, and that orderly disposition of time before mentioned, somewhat better observed than they now are.

As to the evening, some families, to judge from their usage, suppose that prayer must be the last act before separation; and that the blessing sought for from heaven could reach to nothing which followed it. The devotional exercise is meant indeed to be the conclusion of the day, and as to all the important duties of the day, it is observed at any hour after the fall of evening. Instead of being the last act of a family, it were more wisely enjoined that it should be at least so early that all who are of age to attend, may come to it before weariness and stupor have unfitted them for the service But some heads of families seem to be wholly forgetful of those beneath them. The presence of a visitor or guest for the night has given a livelier interest or a wider range to conversation, which has been protracted until there were few or none to answer the summons to prayer. Domestics and children, impatient at the delay, have retired to rest, or, afraid to do so, have been overtaken by as deep slumber below. This is a serious, and it is feared, not unfrequent evil. It is not easy to get rid of the impression, as this were a sort of artifice wholly to dispense with the exercise, on the pretence that there are none to engage in it; and whether the construction be charitable or not as to the intention, such is very often the result.

If we would not take from family devotion much of its power to edify let it not be an occasional and irregular service. Ordinary accidents ought not to interrupt it. The absence from home of the master of a family is not, and with a pious household, will not be enough to justify its omission; especially if printed forms are either commonly used by them or are readily at hand There are some families,—but how numerous they are I do not undertake to compute,—who confine to Sunday their observance of religious duties. What they mean by this most strange distinction of days, and whether to fulfil or evade this obligation, is a question beyond my sagacity to resolve. To a household at large their casual exercises are scarcely better than none. If they are designed to quicken our feelings of devotion and our convictions of duty, on what day let me ask, if on any, could they be spared so plausibly as on that solitary one of their performance,—devoted as it is throughout to public acts of meditation, praise and prayer.

It would be improper to pass by without notice, the defects which exist in respect to the *form* as well as the *times* of family worship. The prayer is, with many, a naked, insulated exercise. But to introduce it with the reading of the scriptures in the common or some other translation, or of some other religious book, or with singing, not only affords the instruction which some perhaps will not seek for themselves from that sacred book, but collects and composes also the scattered thoughts for the more important part of the duty.—This preparation seems to be indispensable. It is furnished in public worship, where other acts are mingled with those of direct devotion; and the minds of those who go up to the sanctuary, are involuntarily, if not by effort, already turned thither. But with prayer at the fireside, it is often otherwise; and nothing can be more unhappy than to hear the intimation that it is time for this exercise, given as it sometimes is, in the midst of conversation, innocent perhaps, but light; and from which the transition is certainly too sudden to the most solemn of services.

But the accompaniment of reading the scriptures, so proper in itself, is not always so wisely managed. A very common practice, so far as my observation extends, is to distribute the portion among all the members present, a few verses only, of course, being read by each; and from this not the youngest is excepted, who is able to read. Can a more indiscreet mode be imagined of conducting this service; Were there nothing but the constant succession of voices with every variety of compass and tone, it were sufficiently objectionable.—But besides this there must needs be little advantage from an exercise so lamely performed by the smaller children, and who cannot in most instances complete their task without constant assistance and correction. The edification of the household perhaps may not require that the duty of reading and prayer should be united in one person; but I cannot hesitate to say that the first of these should certainly be so restricted, and assigned to him who would fulfil it with the most judgment and effect. The common custom is very probably to be traced to the desire to fix the attention as well as to improve the reading of children and domestics.

But it would be worth while to try first if these advantages cannot better be secured in some other way. The reader, according to his own capacity and intelligence, may briefly explain what will not be understood otherwise; he may question those before him as to their apprehension of any passage; he may encourage and accustom them to question him. And as to the other point, it were better that the mistress of a family should give herself at stated times in the day, to the instruction of those dependent upon her, than that what ought to be an interesting service should be converted into a school-exercise.

It is not possible to fix an age, before which children should not be admitted to the family devotions. As a general rule, doubtless, they cannot be admitted too early, when they understand enough of the nature of the service to be impressed by attendance upon it. But as clearly they should have passed the period of infancy, and have reached one which shall be a pledge for their decorum and silence. If parents will permit their little ones to be present on such occasions, they should at least be very sure that their own control over them is such as to preclude the hazard of their running about or talking aloud; which happens sometimes to the painful embarrassment of him who officiates. But while on this point it must be owned that violations of decorum in this service are not confined to those who are unconscious of their offence. In the older members of very many families, there may be seen, I fear, a sad want of that composed and solemn demeanor which every religious act demands. There are those with whom it is a thing of course to evince throughout this service, however short, a restless feeling; putting themselves or whatever is near them in motion, and in ways too minute and numerous to state, disturbing a solemnity which it would have been better to neglect altogether. There is one way particularly by which the evening service is too often offended, and which does not seem to be a trivial violation; I mean by the common symptom of drowsiness. Nor is it to be said that this is a physical, and therefore involuntary motion. These cannot excuse its being offensively audible. The common rules of good breeding teach us to subdue it before a superior, with whom we would not be thought impolite; and such a sense of propriety would operate in our worship, with any who cherished a deep or suitable persuasion of the divine presence.

REVIEW.

A Sermon, on the Adaptation of Christianity, by Alvan Lamson, Minister of the first Church in Dedham.

Mr Lamson is free from the charge of multiplying words on his title page. He has left too much for the imagination of the reader. If an author wishes that his book should find purchasers he should at least tell them on its part what he means shall be its subject. The question at once arises, "the adaptation of christianity" to what? and the most natural answer is its adaptation to accomplish the purposes for which it was designed. Mr Lamson takes a rather more confined view, and speaks of the correspondence between the religion of Jesus and the nature of man. He introduces his subject very happily.

"There is nothing in the religion of Jesus, which would lead a reflecting person, who understands its genius, to conclude that it is fitted to be only temporary, like most of the religions, which have appeared on the earth and been swept away. It is strikingly adapted to human nature, not in any of the modifications it receives from climate, forms of government, or the progress of arts and refinement, but to human nature in its indelible features, as it is found in all ages and every region of the globe; adapted to man, not as he exists in any one situation, and at one point of civilization, but man in every stage of society, and every rank of life; to the lettered sage, and the illiterate peasant; to man weak, tempted, sorrowful, and heavy-laden, and man in the pride of strength, the sunshine of prosperity, and full tide of hope; to man as a child of mortality, and heir to an everlasting existence—as having a part to act on earth, and as a candidate for a higher part and nobler scene beyond the grave."

The writer attempts to suggest or recall a few of those discriminating attributes of christianty, which go to show, that it is well adapted to the speculative capacities, the moral nature, ignorance, weakness, sufferings, aspirations and hopes of man. "First, Man has speculative capacities"—and to these christianity is adapted by its evidences and its revelations. We think Mr Lamson's style unusually good. It possesses brevity perspicuity and beauty. We have seldom seen the truths contained in the following passages more happily expressed.

"It then becomes a question, whether it be probable that the unassisted mind of Jesus, an individual starting up among a people and in an age comparatively rude and ignorant, and without the advantages of lettered education, threw out upon the world *that* which men partaking of the same nature, living in ages of refined intellect, favored with the highest opportunities, and employing their minds on subjects similar to those embraced by christianity, had failed of producing. This question is to be decided by our understandings.

"Faith has its foundation in reason. It is a persuasion resulting from the contemplation of evidence presented to the understanding. This persuasion is more or less strong according as the evidence, on which it rests, fluctuates between the extreme points of slight presumption and that moral certainty which is inferior to demonstration, but the nearest approach to it. We think it reasonable to act on the evidence of probability in the common concerns of life. Religion demands of us nothing more than this."

Christianity has regard, in the second place, to the moral nature, the imperfections and weaknesses of man. Our limits admit no extracts under this division.

"We observe, in the next place, that christianity is adapted to man in a scene marred by solicitude, sorrow and death. It is emphatically a religion for the sufferer. It addresses itself more immediately to the poor, the weary, and heavy-laden—to those who are forsaken by prosperity, who have parted with kindred; to the oppressed and forlorn—to those who are trodden under foot by the pride of the world—those who have tasted their last early comforts, and who have nothing to hope on this side heaven. To such religion alone offers any real consolation. Nature is dumb, or utters only languid and heart-freezing accents."

"Lastly, man has aspirations and hopes not bounded by the present life, and christianity still adapting itself to his wants is found to open views beyond the grave. That fond desire of immortality, which is never extinguished in the human breast, led the heathen world to explore all the paths of nature in the attempt to look behind the vail which hides the future from all that lives."

The subject is briefly reviewed, and one important inference drawn.

"In its evidences and doctrines christianity has regard to the speculative and reasoning powers of man; it descends to instruct the ignorant; guides cultivated intellect; it finds out and comforts wretchedness; it teaches virtue its way, and supports it when infant or infirm; it accommodates itself to the feeble; fills the largest desires of great minds; it reaches the hardened and careless; touches refined sensibility; it leaves not the sick and aged, and when death approaches holds up to the longing desires of nature a hope full of immortality.

"These attributes of christianity, we repeat, furnish a strong argument for its heavenly origin. Here is a phenomenon to be explained. The supposition that God interfered to give man a religion, which his darkness and moral weakness rendered necessary, fully explains it. If we reject this explanation, it remains for us to show how such a phenomenon could have taken place in the ordinary train of events produced by second causes.

Our remarks, we trust, will show our favorable opinion of this discourse. Yet we cannot but regret that the writer omitted two very important illustrations of his subject. Man has a social nature, and to this Christianity is beautifully adapted. His social capacities and affections are addressed and employed by the religion of Jesus in a manner peculiarly fitted to show that it came from the Giver of our nature. But the distinguishing trait of Christianity, that to which no other religion can lay claim, which gives it most interest, and which proclaims not only the dignity, but the love of its author is its adaptation to *sinful* man, to man erring, guilty, in search of forgiveness and the means of amendment—christianity would not have been given and would not have been needed, if man had not been a sinner, and we must deem the omission of this topic unfortunate. It is true that the *nature* of man is not sinful, yet he sins in consequence of his imperfect nature, and in a discourse which speaks of his weakness and sufferings, we had hoped to find his sinfulness more distinctly considered. As far as it is noticed, it is included in some general observations on the moral nature of man. Christianity came not only to guide, but to recover mankind.

Miscellaneous Poems selected from the United States Literary Gazette. 18mo pp. 172.

Those who have been accustomed to read the United States Literary Gazette, have at all times been struck with the superior character of its poetical department. We do not remember to have met with a journal which has brought forward to the public so many pieces of a high order of excellence. The proprietors have therefore done a service to the community in causing a selection to be made and sent abroad in the present volume. It may be regarded, we suppose, as without any question, the best volume of American Poetry ever yet printed. Many of the happiest efforts of Bryant and Percival are to be found in it—names of themselves sufficient warrant for its excellence—and the other writers are not unworthy to bear them company.

It does not belong to us in this place to remark at large upon a volume of miscellaneous verse.—Our only reasons for noticing this work at all are, that we think it important by every means to attract the public attention to literary works of real merit, in order to give them an advantage as far as possible over more questionable publications; and further, that in the present instance it is a most gratifying consideration that this beautiful verse is pure from all moral blemish. It breathes a high moral tone. The subjects, descriptions, sentiment, are of a character wholly unexceptionable, and minister to the improvement, not of the taste alone, but also of the heart. Many of the pieces, indeed, are expressly of a religious and devotional character. Several of them are founded upon subjects taken from the Scriptures. The mourning of Kizpah, from 2 Samuel, xxi, 9, 10; the Hymn of the Waldenses, the much admired Hymn beginning,—

"The groves were God's first Temples;"

the hymn of the husbandmen; are specimens of what we allude to, widely known, and not to be forgotten. We think it matter of sincerest congratulation that our most popular poetry should be so often, more than negatively blameless, directly conducive to the promotion of good principles and devout sentiments. We have been willing, therefore, to say an early word of commendation; which we enforce by presenting to our readers the following specimen.

OMNIPRESENCE.

There is an unseen Power around,
  Existing in the silent air;
Where treadeth Man, where space is found,
  Unheard, unknown, that Power is there.

And not when bright and busy Day
  Is round us with its crowds and cares,
And not when Night with solemn sway
  Bids awe-hushed souls breathe forth in prayers—

Not when on sickness' weary couch
  He writhes with pain's deep, long drawn groan,
Not when his steps in freedom touch
  The fresh green turf—is man *alone*.

In proud Belshazzar's gilded hall,
  'Mid music, lights, and revelry,—
That Present Spirit looked on all,
  From crouching slave to royalty.

When sinks the pious Christian's soul,
  And scenes of horror daunt his eye,
He hears it whispered through the air,
  'A power of mercy still is nigh.'

The power that watches, guides, defends,
  Till man becomes a lifeless sod,
Till earth is nought—nought, earthly friends,—
  That omnipresent Power—is *God*.

It is characteristic of a great deal of the poetry in this volume that it presents striking and beautiful descriptions of nature and natural scenery in near connexion with moral sentiment. Not only the eye of the poet dwells with rapture on the rare and elegant forms of things around him, but his heart contemplates them as images of divine goodness, and associates with them feelings, affections, emotions, which pertain to spiritual natures alone, imparting to all things a moral existence, and drawing instruction from all. For example, in that rich piece of description, entitled "After a Tempest." The poet turns from the tranquillity and loveliness of the scene to the following strain.

I looked, and thought the quiet of the scene
  An emblem of the peace that yet shall be,
When o'er earth's continents and isles between,
  The noise of war shall cease from sea to sea,
  And married nations dwell in harmony.
When millions, crouching in the dust to one,
  No more shall beg their lives on bended knee,
Nor the black stake be dressed, nor in the sun
The o'erlabored captive toil, and wish his life were done.

Too long at clash of arms amid her bowers
  And pools of blood, the earth has stood aghast,
The fair earth, that should only blush with flowers
  And ruddy fruits; but not for aye can last
  The storm, and sweet the sunshine when 'tis past;
Lo, the clouds roll away—they break—they fly,
  And, like the glorious light of summer, cast
O'er the wide landscape from the embracing sky,
On all the peaceful world the smile of heaven shall lie.

The Thanksgiving offers another example;

The morning stars, that sweetly sang together—
The moon, that hung at night in the mid-sky—
Dayspring—and eventide—and all the fair
And beautiful forms of nature, had a voice
Of eloquent worship. Ocean with its tides
Swelling and deep, where low the infant storm
Hung on his dun, dark cloud, and heavily beat
The pulses of the sea,—sent forth a voice
Of awful adoration to the spirit,
That, wrapt in darkness, moved upon its face.
And when the bow of evening arched the east,
Or, in the moonlight pale, the gentle wave
Kissed with a sweet embrace the sea-worn beach,
And the wild song of winds came o'er the waters,
The mingled melody of wind and wave
Touched like a heavenly anthem on the ear;
For it arose a tuneful hymn of worship.
And have our hearts grown cold? Are there on earth
No pure reflections caught from heavenly love?
Have your mute lips no hymn—or souls no song?
Let him, that in the summer-day of youth
Keeps pure the holy fount of youthful feeling,—
And him, that in the nightfall of his years
Lies down in his last sleep, and shuts in peace
His weary eyes on life's short wayfaring,
Praise Him. that rules the destiny of man.

Also the Morning Twilight;

Pure and beautiful thoughts, at this early hour,
Go off to the home of the bright and blessed;
They steal on the heart with an unseen power,
And its passionate throbbings are laid at rest;
O! who would not catch, from the quiet sky
And the mountains that soar in the hazy air,
When his harbinger tells that the sun is nigh,
The visions of bliss that are floating there.

There are perpetually occurring examples of exquisite felicity of expression, which might be taken out of the volume and form a delightful collection of poetical gems. But we have no room for specimens. The lovers of poetry will not be at a loss in finding them.

BIOGRAPHY.

DR PRIESTLEY.

Concluded from last paper.

It would be painful to dwell upon these scenes. Suffice it to say, that he was driven forever from his favorite residence, that his losses were very inadequately compensated; and that he passed some time as a wanderer, till an invitation to succeed Dr Price in a congregation at Hackney gave him a new settlement. This was rendered more interesting to him by a connexion with the new dissenting-college established at that place. His mind by its native elasticity, recovered from the shock of his cruel losses, and he resumed his usual labors.

This was, however, far from being a season of tranquility. Parties ran high, and events were daily taking place calculated to agitate the mind, and inspire various emotions of tumultuous expection. Dr Priestley, however he might be regarded by the friends of government, had no reason to entertain apprehensions for his personal safety on the part of authority; but he was conscious he lay under a load of public odium and suspicion, and he was perpetually harrassed by the petty malignity of bigotry. Having so lately been the victim of a paroxysm of popular rage, he could not be perfectly easy in the vicinity of a vast metropolis, where any sudden impulse given to the tumultuous mass might bring irresistible destruction upon the heads of those who should be pointed out as objects of vengeance. It is not, therefore, to be wondered at, that he looked towards an asylum in a country to which he had always shown a friendly attachment, and which was in possession of all the blessings of civil and religious liberty. Some family reasons also enforced this choice of a new situation. He took leave of his native country in 1794, and embarked for North America. He carried with him the sincere regrets of a great number of venerating and affectionate friends and admirers; and his departure, while celebrated as a triumph by unfeeling bigots, was lamented by the moderate and impartial, as a kind of stigma on the country which, by its ill treatment, had expelled a citizen whom it might enrol among its proudest boasts.

Northumberland, a town in the inland parts of the state of Pennsylvania, was the place in which he had fixed his residence. It was selected on account of the purchase of landed property in its neighborhood; otherwise, its remoteness from the sea ports, its want of many of the comforts of civilised life, and of all the helps to studious and scientific pursuit, rendered it a peculiarly undesirable abode for one of Dr Priestley's habits and employments. The loss of his excellent wife, and of a very promising son, together with repeated attacks of disease and other calamities, severely tried the fortitude and resignation of this christian philosopher; but he had within him what rendered him superior to all external events, and pious serenity was the settled temper of his soul.

It became his great adject to enable himself at his retirement at Northumberland, to renew that course of philosphical experiment, and especially that train of theological writing, which had occupied so many of the best years of his life. By indefatigable pains he got together a valuable apparatus and well furnished library, and cheerfully returned to his former employments.

A number of pamphlets on different occasions of controversy fell from his pen; and by his comparisons of the Jewish with the Mahometan and Hindoo religions, and of the characters of Christ and Socrates, he endeavored to strengten the bulwarks of revelation. The liberal contributions of his friends in England enabled him to commence the printing of two extensive works, on which he was zealously bent, a *Church History*, and an *Exposition of the Scriptures*; and through the progress of his final decline he unremittingly urged their completion.

In 1801, while on a visit to Philadelphia, he was the subject of a fever, from the effects of which he never recovered. In Jan. 1704, his complaint assumed a more serious aspect, and on the 9th of February he breathed his last so easily that those who were sitting close to him did not perceive it. Dur his last illness he retained the exercise of his mental powers, and on the morning before his death, dictated additions and alterations which he wished to have made in some of his works.

In Dr Priestley's mental constitution were united ardor and vivacity of intellect, with placidity and mildness of temper. With zeal for the propagation of truth, that would have carried him through fire and water, he joined a calm patience, an unruffled serenity, which rendered him proof against all obstructions and disappointments. It has been sug-

gested, that a man so much in earnest, and so vigorous in controversial warfare, could not fail of being a persecutor, should his party gain superiority; but this was an erroneous supposition. Not only were the rights of private judgment rendered sacred to him by every principle of his understanding, but his heart would not have suffered him to have injured his bitterest enemy. He was naturally disposed to cheerfulness, and when his mind was not occupied with serious thoughts, could unbend, with even playful ease and negligence, in the private circle of friends. In large and mixed companies he usually spoke little. In the domestic relations of life he was uniformly kind and affectionate. His parental feelings (alas! how keenly were they excited!) were those of the tenderest and best of fathers. Not malice itself could ever fix a stain on his private conduct, or impeach his integrity.

Such was the man who adds one more imperishable name to the illustrious dead of his country.

CHRISTIAN REGISTER.

SATURDAY, JANUARY 28, 1826.

We would direct the attention of heads of families to the communication on our first page on Family Religion. Its hints are valuable, and will reward perusal.

Readers are requested to make the following corrections.

Paragraph 1, line 7, 'their obligation. So far,' &c.
Par. 3, line 8, 'it is so, observed at,' &c.
——— line 6, from end, 'as if this were a sort of artifice.'
Par. 4, line 8, from end, 'these casual exercises.'
Par. 6, line 9, 'conducting this service?'
Last paragraph, line 8, from end, 'This cannot excuse'

We have received a paper complaining of the incorrectness of a statement made two weeks since, relative to the numbers of a book actually sold or circulated within the past year. We do not like the tone of the paper, nor do we perceive that any good purpose could be answered by its publication. We are willing to make our statement more correct, if it can be proved to us that we were misinformed. But we cannot admit blind insinuations of management and deception, and help to circulate inuendoes and half suppressed charges of improper dealing.

The American Journal of Education, No. 1, is just issued from the press in this town. It is a monthly publication, devoted to a most important object; and commencing under such auspices that we cannot but anticipate for it a wide patronage and great usefulness. It embraces a department of miscellaneous essays on education, in which the history of practical experiments is to be given, and the various improvements in the science and the art of teaching to be recorded. Reviews and intelligence connected with the subject follow. We are much pleased to find brief notices of the books published for children. We hope this department will be carefully conducted, as, however humble it may appear, it really stands high in importance. Parents need some guide to aid them in selecting from the mass of insufferable trash which is offered to their children.

Sparks' *Collection of Essays and Tracts in Theology*. The xi. number, recently published, is made up of extracts from the writings of Jeremy Taylor, to which is prefixed a brief Memoir of his Life. It is a valuable number; and would be sought for, we should think, if bound by itself, and offered for sale as a distinct work. The same might be said of several of the preceding numbers. We are sorry to find that the work is to cease with the present volume, being the sixth.—Limnot, in another part of our paper, has made a suggestion in relation to it, which we should be glad to see followed; as we do not know where we could find a selection of *morceaux* from Milton, and should rejoice to have one accessible to all.

MISCELLANY.

The Christian Spectator seems to have adopted the opinion that '*Ridicule is the test of truth*'—several articles having appeared in which a coarse ridicule is substituted for manly argument. Are we to infer that 'the quiver of argument' is exhausted?

The following expressions of Milton are not without application at the present day.

"As for those terrible names of sectarians and scismatics which ye have got together, we know your manner of fight;—when *the quiver of your arguments*, which is ever thin and weakly stored, after the first brunt is quite empty, your course is to betake ye *to your other quiver of Slander*, wherein lies your best archery. And whom you could not move by sophistical arguing, them you think to confute by scandalous misnaming; thereby inciting the blinder sort of people to mistake and deride sound doctrine and good Christianity, under two or three vile and hateful terms."

A gentleman in Connecticut writes as follows.

"In the Christian Register of January 14, some remarks are made relative to Lotteries. It is a fact, perhaps unknown to you, that in this good state of Connecticut, several churches have been built by the proceeds of Lotteries."

In the city of New York, a placard at a Lottery Office, some years since, exhibited in capitals the following words—"The Holy Trinity Lottery."

We have seen a Sermon delivered on the day of General Election in Vermont, by Amariah Chandler, minister in Wattsfield, one passage of which contains a hint which we think might be pursued to advantage. The doctrine of the discourse is, that "the purposes of God are effected in a gradual manner." In illustrating this from the present political state of the world, he urges that the combination of the European sovereigns seems to have been permitted by providence with the view of preventing that violent outbreaking of Liberty which was so disastrous in France, and of causing liberal principles to grow more safely by keeping them for a time in wholesome check. "We have been warned," he says, "in the example of France, of what the fate of liberty must be, when urged to a premature birth, or before the public mind is prepared to understand and to use it. As no judicious husbandman could wish to see his fruits, by untimely warmth in March, pushed forward to meet the frosts of April; so no judicious friend of liberty can wish to see another revolution upon similar principles and in similar circumstances."—"May we not suppose then," he asks, "that providence is using the measures of the allied kings, to restrain the too great impatience of restless man and hold liberty in check, until the good seed thus extensively sown, shall have time to generate and mature its fruit?"

Captain Parr, arrived at Charleston S. C. from St Thomas, states, that such is the avidity with which the slave trade is now carried on, and so extravagant the wages paid to seamen employed in prosecuting it, that many of our merchant vessels are deserted by their crews.

A Catholic minister, Dr Macsweeny, professor of theology in the college of Carlow, Ireland, has resigned his office for the sake of holding public discussions concerning the Catholic Faith, and has accordingly offered himself as champion in behalf of his church. That no time may be wasted in declamation, he proposes certain rules of logical procedure, and that there be 100 judges of the controversy, 50 Catholics, and 50 Protestants, he to name the Protestants, and his antagonists, the Catholics. He thinks provision ought to be made for his support.

A little jargon, said Gregory Nazianzen to Jerome, is all that is necessary to impose on the people; the less they comprehend the more they admire. Our forefathers and doctors of the church have often said, not what they thought, but what circumstances of necessity dictated.

Too true at the present day also.

From a recent census it appears that the number of Protestants in France are 722,329; of whom 509,348 are Calvinists, and 212, 981 are Lutherans. The former have 269 pastors, the latter 219.

Extract of a Letter from a gentleman recently in England, dated Oct. 21st, 1825.

"You will say my opportunities for forming a judgment have been limited enough, but I am far from believing there is as much religion among the English people at large as I did. As far as their religion depends on the influence of religious worship, they are certainly at a great disadvantage. At the churches, with the exception of a very small number of privileged families, (the patrons, &c.) all of the parish, which is generally very large, have an equal right to any place; and, worse than this, they practically have no advantage over strangers. When the bell rings, or, as commonly, long after, all who intend to hear, parishioners and strangers alike, make their way into the aisle or stand at the entrance. The verger then (who has the keys of the pews) goes round, and beckons to one or another person or party in the crowd to follow him, decided of course in his preference, both of time and of good seats, by his chance of a fee, or the apparent gentility of the candidates. He locks them in, and then others in their turn are the subject of his notice, of his neglect, or possibly his blunt refusal. It is a long time, generally the service is nearly finished, before this process is gone through with; and very often, more or fewer persons, with as good a right to accommodation as any body, remain standing or retire. You would think it would be better at dissenting chapels.—But the force of habit is great, and much the same thing takes place there. People can make pews there, it is true, their property; but in practice their right is very little respected. My friends tell me that if they are not on the ground to start fair with transient competitors, they cannot reckon on their place. This of course increases the inconvenience. Being about as sure of accommodation in one place of worship, as another, they wander about. They scarcely belong any where. The question is started, when they intend to go to worship, where they shall go; and it being so entirely uncertain whether they will come to their own place, the sexton feels quite easy in giving it up to others. I remonstrated with some American friends about their change of habits in this important particular; and without excusing themselves, they said, and I could not but see, how very uncomfortable it was, to go with a family of children and stand in an aisle watching the smiles or frowns of a menial.

Nor is this because the English are a very church-going people, and the accommodations are not enough for them. Not so. But in the churches the arrangements, large buildings as they are, are more for pomp than for their proper use. York cathedral, when Braham or Miss Stephens is to sing, seats 8000 people very well; but when God is to be worshipped in that same house, it is in an apartment where 500 persons must sit close. The dissenting chapels on the other hand, are in great part in trading and manufacturing towns, and such are just the places for a large number of transient hearers. You may estimate, also the consequences of ministers in cities commonly living out of town, and being, in all denominations alike, known to very few of their charge.

***"I was much pleased by my visit to York. The college is a collection of four brick buildings formerly dwelling-houses, rounda square, walled in, and entered by one gate. Mr Turner, one of the tutors, lives in one of them, and the refectory is an apartment in his house, and furnished by his family. The chapel is a neat room, with some portraits of benefactors and distinguished divines.—Each student occupies a room on much the same plan with that proposed for our new college. The course takes five years, the two last only being devoted to theological studies. Mr Turner, tutor in mathematics, and physical and intellectual philosophy, and Mr Kenrick in the languages and rhetorick, are both very accomplished men."

ORIGINAL COMMUNICATIONS.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

MILTON'S NEW WORK.—NO. III.

I have made, in my former numbers, a few remarks on this recovered work of the great poet. I now propose to give a brief account of its contents; with such selection of passages as may enable those who have not access to the volumes, to form some opinion respecting its general character.

It is comprised, in the American edition, in two octavo volumes of a moderate size, about 450 pages each, handsomely printed.—Its title, *A Treatise of Christian Doctrine compiled from the Holy Scriptures alone.* A preface by the translator accompanies it, and it is dedicated, by the author, in an Epistle of some length, "to all the churches of Christ, and to all who profess the christian faith throughout the world." Of this manly and liberal dedication it is unnecessary to say any thing, as it has already been printed in the columns of the Register. He advocates in it the same general principle of free inquiry into the Scriptures, which was afterwards so successfully adopted by Locke, in his Commentary on the Epistles.

The Treatise is composed of two books. The first book treats of *The Knowledge of God*, in thirty three chapters. In these are considered all the main doctrines of Scripture respecting God, his Spirit, our Lord Jesus Christ, angels, men, the method of salvation, the Scriptures, the church, and Christian liberty. The second book treats of *the service of God in* seventeen chapters. In these are considered the duties of worship and morality; the nature and cause of good works, the character, time, and mode of worship, oaths, zeal, and the several classes and characters of the virtues.

This is a bird's eye view of the table of contents. I could not give a fair representation of his mode of treating all these subjects, and his opinions upon them, except in a large number of communications, of which your readers would probably become weary. I therefore purpose only to state a few points, and make a few striking extracts. And as he proposed to leave the Scriptures to speak as much as possible in their own words; I shall endeavor to do the same by him. His friend Ames professed to have put into small compass the *Marrow of Divinity*; but I do not flatter myself that I shall give you even the whole marrow of John Milton's divinity.

In his chapter *concerning God* he appears to insist that it is necessary to understand according to the letter the language which the scriptures use respecting his form, parts and passions. It is usual to interpret these figuratively, and to suppose that we ought to attribute neither shape nor passions to the Deity. Milton thinks otherwise.

"Our safest way is to form in our minds such a conception of God, as shall correspond with his own delineation and representation of himself in the sacred writings. For granting that both in the literal and figurative descriptions of God, he is exhibited not as he really is, but in such a manner as may be within the scope of our comprehensions, yet we ought to entertain such a conception of him, as he in condecending to accomodate himself to our capacities, has shewn that he desires we should conceive." "Nor should we think that he would say or direct any thing to be written of himself, which is inconsistent with the opinion he wishes us to entertain of his character. If 'it repented Jenovah that he made man, because of their groanings,' let us believe that it did repent him. If after the work of six days it be said of God that he 'rested and was refreshed,' if it be said that 'he feared the wrath of the enemy,' let us believe that it is not beneath the dignity of God to grieve in that for which he is grieved, or to be refreshed in that which refresheth him, or to fear in that he feareth.

"If therefore we persist in entertaining a different conception of the Deity than that which it is to be presumed he desires should be cherished, in as much as he has himself disclosed it to us, we frustrate the purposes of God instead of rendering him submissive obedience. As if, forsooth, we wished to show that it was not we who had thought too meanly of God, but God who had thought too meanly of us."

In the next chapter, *on the divine decrees*, he argues for the freedom of the will, contending that the foreknowledge of God implies necessity no more than the foreknowledge of man.

"There are some who in their zeal to oppose this doctrine, do not hesitate even to assert that God is himself the cause and origin of sin. Such men, if they are not to be looked upon as misguided rather than mischievous, should be ranked among the most abandoned of all blasphemers. An attempt to refute them, would be nothing more than an argument to prove that God was not the evil spirit."

Then follows the subject of *Predestination*, which he holds to be conditional, i. e. no predestination at all. Especially he discards the notion of reprobation, except on the condition of sin.

"It seems then that there is no *particular* predestination or election, but only *general*,—or in other words, that the privilege *belongs to all* who heartily believe and continue in their belief,—that none are predestinated or elected irrespectively, e. g. that Peter is not elected as Peter, or John as John, but inasmuch as they are *believers* and continue in their belief, and that thus the general decree of election becomes personally applicable to each particular believer, and is ratified to all who remain stedfast in the faith.

"This is most explicitly declared by the whole of Scripture, which offers salvation and eternal life equally to all, under the condition of obedience in the Old Testament, and of faith in the New.

"Since then it is so clear that God has predestinated from eternity *all those who should believe* and continue in the faith, it follows that there can be no reprobation, except of *those who do not believe* or continue in the faith, and even this rather as a consequence than a decree; there can therefore be *no reprobation of individuals* from all eternity.

"But even if there be any decree of reprobation, Scripture every where declares, that as election is established and confirmed by faith, so reprobation is rescinded by repentance.

"If then God reject none but the disobedient and unbelieving, he undoubtedly gives grace to all, though not in equal measure, yet sufficient for attaining knowledge of the truth and final salvation."

If this mode of presenting a summary view of this book should prove acceptable, I will go on with it, and probably complete it in two more numbers.

Before I close, it occurs to me to suggest, that a very valuable selection might be made from this and the other prose works of Milton. It might form an excellent number in Mr Sparks' series of Essays and Tracts, which, for one, I regret to learn is to close with the next number. It could not end better than with some fine passages of Milton.

LIMNOT.

FOR THE CHRISTIAN REGISTER.

It is melancholy to reflect on the various superstitions which in all ages have obscured the pure light of truth, and presented the debasing forms of vice and idolatry as the most prominent objects of devotion and gratitude. The self immolation of widows in India has excited much commiseration in this country, and many efforts have been made, and are still making to enlighten that benighted people. We cannot but feel strong compassion for those females who believe that a voluntary sacrifice of themselves on the funeral pyre of their husbands, will not only atone for sin, but that they will immediately pass into a state of blissful existence.—Nevertheless, the sublime emotions elicited by this triumph of the soul over bodily suffering and death cannot but command respect and admiration, and we have no right to pronounce that these devoted victims may not find favor and acceptance. Yet while so much sympathy is expressed for the delusion and suffering which exists in a distant quarter of the globe, very little desire is manifested to expose the superstitious delusion which has fostered passions so distructive to those sublime precepts which command us "to be pure and peaceable, and to be full of mercy and good fruits."

It scarcely excites attention when we are informed of whole settlements destroyed, and the helpless inhabitants put to the sword or burned up in the destructive flames which consumed their dwellings, because they have been goaded by wrongs to retaliate upon their oppressors, and to defend like brave men their ancient possessions. Neither are we much moved with the proposal of forcing the Creeks to remove into a foreign clime with their aged and infirm, and helpless little ones; though it is well understood that we are bound in justice and honor to protect and defend those rights, which have been so solemnly guaranteed by our Government. Could the black catalogue of crimes which have darkened our annals, have been perpetrated by a people imbued with the spirit of christianity?

I may here be allowed to ask, is it desirable, or is it not, that more just and rational views of our religion than calvinism has to offer, should be presented to the great mass of our people, who are still enveloped in the mists of error and superstition. If there be no ground for doubt, whether by the means now in operation for that end, Christianity will ultimately be established in India, where so many difficulties must be overcome before any progress can be made; may we not confidently expect that should the same zeal and abilities be exerted in favor of our own country, the sum of good thus produced would be increased an hundred fold? Will Christians be willing to incur the censure of having denied the faith, and of becoming worse than infidels, because they refuse to assist their own? We learn from Mrs Judson's journal, that it required a period of more than six years before Mr Judson acquired a sufficient knowledge of the Burmese language to make himself understood by the people of that country. Henry Martyn complains, that a different dialect prevailed in all the different districts; which made a knowledge of the language extremely difficult and almost unattainable. Hence I think it may be fairly computed that before any good can be effected in India, the remnant of our Aborigines will be blotted from the face of the earth, should the work of extermination proceed as rapidly as heretofore, and the pestilential vapors arising from slavery and intoxication will blast the fairest and best prospects of the land; and we may then reflect with dismay on the opportunity thus lost of serving our country while the resources of charity have been employed in puny efforts in a distant land.

Should it be determined to unite in vigorous and steady measures to diffuse the pure light of Christianity through the land, and should we by earnest and fervent appeals excite the sympathy of the people and create a strong desire to meliorate the condition of those who are deprived of knowledge so highly interesting and essential; the Government would doubtless be induced to aid in a work of such vital importance. What internal improvement can equal in magnitude an undertaking, which will give peace and prosperity to the people by freeing them from the shackles of vice and corruption? The success which has attended the slight efforts already in operation, affords strong encouragement to proceed. Let us not then plead our inability to stop or control those evils which have an aspect so ominous. It requires only a steady and rigid adherence to justice to accomplish the ends proposed.—Let our Aborigines be secured in the quiet possession of the territory they yet occupy, and as they can no more subsist by the chase, we should assist and encourage them to cultivate the ground, and adopt our arts and religion; and is it not truly desirable that our Indians should be presented with more rational views of our religion than calvinism has to offer? Is it just to accuse them of being unable or unwilling to embrace our religion, when no opportunity has been given them of becoming acquainted with its simple and divine doctrines?

It is highly gratifying to observe in the review of Mr Wheeler's Sermon *on the Abolition of Slavery*, (in the last Christian Examiner) the just and sound measures there advocated. The means recommended to accomplish an object so desirable, applies equally well to other evils, which if not speedily checked, will ere long be beyond control. The reviewer speaks with more point and decision on this head than Mr Wheeler. I shall extract a sentence which perfectly accords with my own sentiments. "It is in efforts to move the public heart, and form the public opinion that we conceive is founded the hope of remedy for the evils that threaten. Here is something possible. Rouse the attention of the nation, teach the people to feel deeply on this subject, excite them to a strong interest in it, and the National Legislature will by and by come forward. Let the people call for it, and the arm of the government, which is strong enough to do what it pleases, will be stretched out to this work, and will perform it."

'The Suttee of America' so ingeniously contrasted with that of India, is extremely well calculated to open the eyes of our countrymen to those excesses among ourselves which demand the greatest exertion and vigilance to overcome, and to rescue those unfortunate victims, who in addition to their own sufferings are doomed to witness with agony the vice and degradation entailed on their helpless offspring. The proposal which has been made to pass a law which shall divorce from their families all who are convicted of habitual intemperance, and consign them to the care of guardians, who shall dispose of their property for the benefit of their families, while they shall be obliged to labour for a subsistence; appears well adapted to operate on those heinous offenders who are lost to all the feelings which ennoble our nature.

It appears that nothing is wanting on our part, but steady and unremitting exertions, to overcome those evils which so vitally affect the happiness of millions. We should thus let our light so shine before men, that they seeing our good works, may glorify God. Yet these great objects will not be accomplished while we are busied in sending missions abroad; as it is contrary both to reason and experience, that what is deemed of the first importance should not make others of secondary consideration.

S———m.

FOR THE CHRISTIAN REGISTER.

There are some things in this strange world of ours very unaccountable. I have often felt hurt at the too fashionable yet gross reflections upon our ancestors in the popular publications of the day. A few years since no encomiums were too flattering, when comparing the past with the present, as respected religious attainments. "It was not so in the times of our fathers, as I have often heard our good Grandmama relate. There was then more piety, more goodness, more respect for the people of God—but things have come to a strange pass now-a-days."—This was the cant of the day 20 or 30 years ago. The present reviewers of that *dark* period of the Christian Church chuse, in comparing the present with the past, to throw over it a sombre shade. What is their language now? "Twenty years ago things were different. * * * Christendom then seemed as it were *spell-bound*; a death-like *lethargy* held it in quiescence. There was little to say in this [religious] department, save to repeat the old story of the listnessness and the stupidity of the people of God," &c. &c.

Now Mr Editor, I well remember this period and 20 years previous; and from my acquaintance with men and things, I do not hesitate to pronounce such publications a gross libel upon my ancestors. There were then, as many pious good people, in proportion to the number of inhabitants, as there are at this period. Religion at that day was unobtrusive. There was a zeal for God, but not so much for party. There were no Recorders and Heralds to note down and proclaim to the world every act of devotion, every charitable donation, however small. There was not, it is admitted, so much done for missions abroad and charitable institutions

were not then multiplied, as at the present day. But do these facts prove "listnessness and stupidity" in the people of God? Did they not do all the times seemed to require? Did not they do as much, as is done at this day, according to their means? Shall they be reproached with "stupidity," with possessing "a death-like lethargy," because there were no Heralds to proclaim at the corners of the streets, every act of labor and love? How does it become young men who have just entered the field of usefulness to cast odium on the memory of the great and good, who have gone to render their account? We have not forgotten our fathers of the preceding generation. We dwell upon their memories, their example, their piety, with religious love and affection, and we will not suffer such aspersions to go to the world without entering our solemn protest.

We are *now* told, that "the present is a time when the moral energies of the universe are awake. Good men are active; wicked men are active; *Satan is active.* There is a mighty struggle between the powers of light and the powers of darkness. And pray what distinguishes this time from other times. Was Satan careless of *his* interests twenty years ago, or was *his stupidity* an excuse for the *people of God?*

I like, Mr Editor, to see zeal in a good cause; but it appears to me this is one of the instances in which the Apostle would reprove the writer in the language of Rom. xiv. 22, "Hast thou faith? Have it to thyself before God." If thou believest what thou sayest of thyself and thy contemporaries, and that our fathers were *listless* and *stupid*, better to be humble and thankful in thy closet for the one, and there pour forth thy lamentations for the days that are past. LATHROP.

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO JANUARY 20.]

IN SENATE. The Committee on Naval Affairs, to whom was referred the Letter from Captain David Porter, requesting an investigation of charges against him, reported that they saw no reason for interposing the authority of the House in matters which have been settled by the competent authorities. A bill was passed to the second reading, giving relief to certain persons who have paid duties on goods imported into Castine, Me. during the late war. Mr *Lloyd* presented the petition of Marblehead, for the erection of a pier, to improve the harbor. The Senate discussed a bill declaring the assent of Congress to acts of the State of Alabama, laying a tonnage duty on vessels, for the improvement of the river Mobile.

The necessity and utility of the improvement were clearly shown, not only to the commerce of the State, but of the Union, but it was doubted whether a State has the right to impose such a duty.

Mr *Mills*, from the Judiciary Committee, reported a bill for the relief of Ebenezer Oliver and others, of Boston, directors of an Association, called the New England Mississippi Land Company.—The Secretary of the Navy communicated a statement of contracts for 1825, and the Secretary of War, a statement of disbursements for 1825. The city of Charleston, S. C. memorialized in favor of a Marine Hospital.

The Naval Committee reported a Bill for the establishment of a Naval Academy. An amendment of the Constitution, for the choice of President and Vice President by the People, in primary meetings, &c. was reported by a Committee, read, and assigned for consideration. The Bill to prevent frauds in the collection of duties on Imports, &c. was reported, &c.

During the discussion allusions were made to the late extensive frauds in Philadelphia, by the importers surreptitiously withdrawing Teas stored in the Custom House stores, as security for the duties, which amounted to nearly $800,000. It was said the President of the U. S. had sent a person to that city to investigate the iniquitous affair.

IN THE HOUSE. A bill was introduced for the gradual increase of the Corps of Engineers. Another, to provide for certain persons engaged in the land and Naval Service in the Revolutionary War, and whose cases are not provided for by any law now in force. Mr *Baylies* from a Select Committee reported a bill, authorizing the establishment of a military post at the Pacific Ocean, and a resolution calling for information respecting the boundary of that part of the U. S. Information was called for, by what authority the number of Cadets at West Point had been increased to 258, &c. A bill was passed to the third reading, annulling an act of Florida in relation to Wrecks, which, said Mr *Webster*, had produced *pretty strange effects.* The bill to amend the Judiciary System, produced an animated and lengthened discussion. A resolution was adopted for inquiring whether any provision is made by law to prevent District Attorneys from taking fees of defendants in cases where the U. S. are plaintiff, and the Committee was authorized to send for persons and papers.

Mr *Ingham*, of Penn. said he wished for information on the subject, not being a Lawyer, and he had understood that a U. S. Attorney, had sued a debtor to the U. S. for fees in a case when the U. S. was plaintiff. Mr *Webster* said, if there was such a case as that supposed, it was a case for punishment, not for Legislation, and he expressed, with indignant emotion, his view of the turpitude of a Lawyer receiving a *douceur* from an adversary in a cause.

A Bill was reported, for preventing desertion from the Army. Information was called for, of the probable cost of six frames of Steam Engines, twelve frames of Ships of the Line; fifteen of Frigates, and fifteen Sloops of War, of live oak timber, to be distributed in the Navy Yards, &c.

The Judiciary Bill, in Committee of the whole House, continued to be discussed. A wide range of debate had ensued. It appears probable that the number of Judges will be increased from *seven* to *ten*, a most desirable event to the People, and, a relief to the present Justices.

The decease of PATRICK FARRELLY, Esq. a member from Penn. was announced, and on motion of Mr *Ingham*, who eulogized the deceased, the members voted to wear the usual badge of mourning for thirty days. The House immediately adjourned.

Mr Farrelly was a native of Ireland, had been a Catholic Priest, was esteemed the most learned member of the House in the Latin and Greek languages. He was on his journey to the seat of Government, and died at Pittsburg, Penn.

STATE LEGISLATURE.

IN SENATE. A resolution passed, granting land to Sanderson Academy. Also in regard to Provincetown harbor. A bill passed to incorporate the Boston Type and Stereotype Foundry. Inquiry was ordered what measures are necessary to prevent the evils which may result from the expiration of the charters of the several Banks, and also, respecting the act to enforce the payment of Bank Notes.

By the existing laws, Banks are liable to pay at the rate of 24 per cent per annum, during the period they refuse to redeem their bills, on demand, in specie.

The Committee on Banks reported that it is not expedient to authorise the Banks to issue a greater amount of bills below five dollars. An order passed, that in future, the presiding officer of each House, transmit messages in any manner they deem expedient. Bills passed to incorporate the Proprietors of a Fund for the support of public worship in the south Congregational Precinct on the town of Rochester, county of Plymouth, and to incorporate the trustees of the New England Conference of the Methodist Episcopal Church.

A resolve was reported to instruct the Massachusetts delegation in Congress to use their endeavors to obtain an appropriation for the purpose of opening a CANAL across the ISTHMUS of CAPE COD and uniting Buzzards's Bay, or the Atlantic Ocean with Massachusetts Bay. An interesting discussion took place on the Bill for the relief of poor debtors, which was referred for future consideration. The Committee on the subject of the *Liability of Stockholders in Manufacturing Companies*, reported that is was *not* expedient to legislate on the subject. The Senate reversed the report by a vote that it *was* expedient, and a special Committee was ordered to report a Bill. A resolve was reported granting a sum of money to the Bridgewater Academy. The Connecticut River Navigation Bill passed.

IN THE HOUSE. Petition of P. T. Jackson, and others for an incorporation of a new institution for the promotion of the Manufacturing and Mechanic Arts. The legal voters of the town of Adams remonstrated against the division of that town, and a certified copy of a vote of the town, in favor of a division, was presented! A memorial was presented, praying that Domestic Goods sold at Auction, may be exempted from the Auction Tax.—Bills were passed, incorporating the Shepherd Woolen Manufacturing Company at Northampton, and the three Rivers Manufacturing Company at Palmer. A bill authorizing Chairmen of Committees, who are Justices of the Peace, to administer oaths in certain cases, passed. The bill limiting the term of the office of Sheriff to five years was read and ordered to lie on the table. The bill providing for the erection of another building in the State-Prison yard, and for the better government of the same, was made the order of the day for Thursday, 26th current. A Committee was appointed to obtain a plan of an architect for the alteration of the seats in the Chamber. Several towns in Berkshire county sent a petition for the removal of the county buildings from Lenox to Pittsfield.

A Bill to incorporate the Salem Society for the moral and religious instruction of the Poor, was read. Bills to establish the Massachusetts Seminary of Practical Arts and Sciences, and for the encouragement of the Practical Arts &c. were read and assigned for future consideration. The Committee on that part of the Governor's Message which relates to Lotteries, reported, that *it is unexpedient to raise a revenue by the establishment of a Lottery, or the vending of tickets, and that further provision is necessary to carry in to effect former provisions against the sale of lottery tickets.* A debate took place on the bill for fixing the compensation of Counsellors, Senators and Representatives. It is proposed to pay the Representatives out of the State Treasury, and not by the towns sending them, as heretofore. Samuel Hinkley and others petitioned for an incorporation of the Second Congregational Society in Northampton. The Committee on Finance were instructed to inquire into the expediency of taxing Agents of Insurance Companies out of this Commonwealth for the amount of capital employed by the same within this State.

CITY AFFAIRS.

The *Mayor*, Aldermen *Oliver* and *Loring*, were joined to the Committee to report some practicable plan by which Juvenile Offenders may be reformed. Col. S. D. Harris was chosen Chief Engineer of the Fire Department, with great unanimity. Twenty Assistant Engineers were appointed. Firemen for Wards 1, 3 and 7 were appointed. A Committee was chosen to consider the subject of selling fifty Lots of Neck Lands by auction. A petition for the extension of Front Street to Roxbury, to run parallel with the Neck, and to join Brush Hill Turnpike, was referred to the same Committee. An order passed, instructing the Committees, to whom were referred petitions for building Engine Houses and Houses for Ward Meetings in various sections of the city, to take into consideration the expediency of furnishing one room in each building for Primary Schools.

According to the present regulation, the Instructors of these schools, with moderate salaries, are obliged to pay the rent of the school rooms, and of course are at liberty to procure such as they think proper. In many instances, the pupils, (often to the number of 60 to 70 in a school,) are crowded into a small, ill-lighted and close apartment. The convenience and health of the children, and the relief of the instructers seem to require that the city should provide school rooms, located in healthy situations, and of proper construction.

FOREIGN INTELLIGENCE.

CUBA. The king of Spain has granted very extensive powers to the Captain General of Cuba. He is empowered to send any Spaniard home, on mere suspicion, let his rank or station, be what it may, and he can send foreigners out of the country at pleasure. It is feared that the Colombians or Mexicans will effect a landing, and the Spaniards dread the consequences. A loan had been effected by the Governor, at 12 per cent. to pay the expenses of the expedition lately arrived from Spain.

FRENCH EDITORS. Great public interest has been excited in Paris by the prosecution of two of the editors of the leading opposition gazettes, for sentiments offensive to the high toned Catholic Clergy. M. *Dupin*, one of the persons prosecuted, made an eloquent and successful defence, amidst the tumultuous applauses of the audience. He vindicated himself as a faithful subject and a religious man, and said, "I abjure all philosophy which is separated from religious views; and I do not content myself with a vain theism which acknowledges a God, but denies him the worship due. I do not blush at my faith; it is a Catholic who pleads before you. Free from every association, sect, league, and party, I am not of Apollos, nor of Cephas, but of God.

SLAVERY. A requisition, signed by nearly 100 members of the Common Council of London, had been presented to the Lord Mayor, desiring that he would call a special Court to consider the propriety of petitioning Parliament for the immediate mitigation of slavery throughout the British Colonies, and for its extinction at the earliest safe and practicable period.

London papers, one day later, have been received in New York. Their political contents are uninteresting. The money market continued heavy, and Public Stocks of all kinds depressed. Five Per Cents 84 1-2.

SPAIN. Accounts from Madrid are to Nov. 24. When the Courier left, the Palace of the Escurial was on fire. Great fears were entertained of its total destruction, together with the valuable collection of paintings, and other works of art, contained within its walls. There is but little carpentry in the building, but there are but few inhabitants in the village, and a great want of water. The palace and monastery of the Escurial was built by Philip II. in the strange form of a gridiron, the instrument of the martyrdom of Saint Lawrence, upon whose anniversary the Spaniards gained the victory of St Quentin.—The Convent is 740 feet by 530 and the palace forms the handle of the imaginary gridiron. The paintings are excellent and numerous; and the vault containing the royal tombs is grand and impressive.

On the morning of December 3d, at Manchester, Eng. eighteen houses near the Salford-crescent, gave way, and fell into the River Irwell, with a most tremendous crash.

DOMESTIC INTELLIGENCE.

USURY LAWS. In the House of Representatives of Massachusetts, a bill for altering the laws against Usury, has been passed to a third reading, by a vote of 87 to 61. It provides that when a contract is made to take interest at a greater rate than six per cent, per annum, it shall not render void the contract so far as regards the principal and the legal interest but only for the excess. We consider this a great improvement in the laws of interest although many honest and respectable persons dread any alteration in them.

The Directors of the *Mercantile Library*, in this city, have published a statement of the character and objects of the institution, earnestly appealing to the merchants for aid in sustaining it. This Library was instituted in 1820 for the benefit of commercial young men. It is placed in a well fitted room, No. 1, Merchants' Hall. The Library room is open every evening (Sundays excepted) from 1st Sept. to 1st May, and three evenings in a week during the remainder of the year.—Books may be taken from the Library or subscribers may read them in the Library room. Eleven hundred volumes of interesting and useful works belong to the Library. The funds are small, the Directors are unable to procure new publications, and considering the great utility of the Library, they solicit the patronage of the merchants generally, who are invited to visit the room *on the evenings of this week.* Next week a Committee of the Directors will attend in Merchants' Hall to receive donations.

MERCHANTS LIBRARY. A Mercantile Library Company has been formed five years in Philadelphia, and has met with encouraging success. The number of volumes is 1500, the annual subscription two dollars, and it is patronized by their most respectacle Merchants.

FRENCH SPOLIATIONS. A meeting of merchants has been held in New York on the subject of spoliations on our commerce by the French; several spirited resolutions were passed; and a committee was chosen to memorialise the President of the United States on the subject.

INSOLVENT DEBTORS. A large number of Merchants in New York have agreed not to discharge any debtor who, in case of insolvency, shall make a preference in paying or securing any creditor, except for money actually borrowed without interest, for accommodation notes at some banks, and for Custom House Bonds.

EYE INFIRMARY. Exertions are making in this city, to establish one of these institutions here. A pamphlet has been published, containing the Report of Drs *Reynolds* and *Jeffries*, on the subject. The doings of a meeting of gentlemen called to consider the same, and a letter from John Lowell, Esq. approving the design. We were astonished and highly gratified to learn how extensively useful the private institution of the above named Surgeons has been, and cannot but anxiously hope that they and their coadjutors may succeed in their noble enterprise. May they be enabled to cause multitudes of blind to receive their sight. 859 persons applied for relief from Oct. 1, 1824 to Dec. 1, 1825.—By the annual statement of the *Pennsylvania Infirmary for Diseases of the Eye and Ear*, we learn that the Surgeons have attended the past year 154 cases; and that the institution is doing great good. A similar institution exists in New York.

LITERARY. The celebrated Italian Work of Count *Alexandro Veri*, entitled ROMAN NIGHTS, has been translated in New York, by a Lady. It is spoken of favorably.

THE FINE ARTS. The Athenæum Company, of Baltimore, have purchased a lot, and intend to erect a splendid edifice to be converted into a *Gallery of Fine Arts.* An attempt was made in this city, a year or two since, to establish such an institution near the Athenæum in Pearl-Street, but it was successfully opposed, and was postponed until our more wise and enlightened successors shall perceive its advantages to the city.

OHIO CANAL. The first lock has been completed on the Portage Summit.

CAPTAIN BLAKELEY. The State of North Carolina has adopted the only child [a daughter] of the late gallant Capt. Blakeley, of the U. S. Navy. The Young Lady resides in Massachusetts, under the care of the relations of her Mother, and $600 per annum are paid for her support. The Legislature of the same State has appropriated $250 per annum for the education of the Son of Col. Forsyth, who fell on the Canada frontier in the late war.

SEAMEN. A Society has lately been formed in New York, styled the *American Seamen's Friend Society.* Hon. SMITH THOMPSON, is President. This institution purposes encouraging the establishment of well regulated boarding houses, Libraries, Reading Rooms, Savings Banks, Register offices, and Schools of elementary and nautical instruction.

The "Church Register," devoted to the dissemination of the doctrines of the Episcopal Church, is just commenced in Philadelphia.

The *New England Observer*, a religious paper, edited by Mr John H. Putnam, Keene, N. H. is just issued. It proposes to give religious intelligence, and discussions from the religious world at large, without regard to sect or denomination.

Samuel Jones, of New York city has been appointed ceancellor of the state in place of Mr Sanford.

BREACH OF CITY LAWS. Several carters and truckmen have been complained of, and fined during the past week, by the City Marshal, for trotting their horses and driving without reins, through the different streets; and several persons, having their horses and chaises, and carts, *removed from State-Street*, have been offended with the proceeding; not *knowing*, perhaps, that they are liable by law to a fine of *five dollars* each for standing in said street. *Evening Gazette.*

GAMBLING. Part of a set of Gamblers have been convicted, upon complaint of the same officer, before the Police Court, for playing for gain, a game called *props*, thereby enticing low people to lose their money. *ib.*

MAIL CARRIERS. *Portsmouth*, Jan 21. At the present term of the Common Pleas in this county, in the case of Burbank, &c. vs Sanderman B. Marden, a question was reserved for the opinion of the Court, whether an action can be maintained against a mail carrier for not delivering a package of money, received by him as a common carrier. A statute of the United States provides that mail carriers shall be liable to pay a heavy fine for carrying any letter or package. The carrying such letter or package is an illegal act; and it was contended by the council for the defendant that the plaintiff being *particeps criminis*, could not recover for the violation of the contract entered into against the policy of the law. *Journal.*

GENERAL SUMMARY.

An *African* Association is forming in New York, to assist widows, orphans, and the aged and infirm.

The Clergy and Merchants of Cadiz are endeavoring to have it declared a Free Port. The Priests own much of the real estate.

A Canal from the Gulf of Genoa to that of Venice is contemplated.

BOSTON FOUNDRY. There are employed, at the Boston Type and Stereotype Foundry of T. H. Carter, & Co. *one hundred* and *eighteen persons.* These are thus divided—men, 82, including two clerks; girls, 25; boys, 11.

Mr Lloyd of Maryland has resigned his seat in the Senate of the United States, on account of ill health.

It appears by a recent census, that there are 428 deaf and dumb persons in the State of Ohio.

A Miss Clarke is delivering Historical Lectures at Baltimore, with colored Maps and Paintings of Costumes.

The sewing silk and raw silk produced in Windham county Con. is estimated to be worth $45,000 per annum.

Much "anxiety and trouble" has been caused at New York by a hoaxing prediction that the city would be swallowed up by the ocean on the 17th inst. The prediction is said to have been uttered by a headless man without legs, who walked by a watch house.

"One of the best results of the late earthquake report has been to make many persons acquainted with the inside of churches, of which they might otherwise have died in total ignorance."

The National Government has established 98 Light houses and 10 Floating beacons along our coast.

LARGE OX. An Ox raised on the farm of M. W. Pierce, Esq. in Greenland, was exhibited in this town on Thursday, weighing 3038 lbs.

A bill has passed the Maryland House of Delegates, granting power to the Mayor and city Council of Baltimore to establish public schools within that city, and to lay taxes for the support of such schools.

The town of Eastport is found by a late census to contain 2116 inhabitants.

The number of deaths at Paris, in private dwellings, by *Small Pox*, between the first of January, 1825, and the first of Oct. was 1264, of which 764 were male, and 500 females.

The deaths in Boston in 1825, were 1362, (exclusive of 83, still born,) 220 died of consumption, 68 of fevers, 11 by accidents, 21 by drowning, 4 of suicide, 23 of intemperance, 3 from heat, 3 from drinking cold water, 1 murdered, 33 from sudden deaths, and 227 from unknown diseases.

POSTSCRIPT

BOSTON, JAN. 28, 1826.

At a meeting of the Overseers of Harvard University, 26th January, 1826, His Excellency the Governor in the Chair.

The Overseers concurred with the Corporation in the election of the Rev. J. S. POPKIN, D. D. as Elliot Professor of Greek Literature. The President presented a vote, choosing the Hon. FRANCIS C. GRAY, as a Fellow of the Corporation. Two vacancies existing in the permanent Board of Overseers, a ballot was taken to elect successors. The Hon. MARCUS MORTON, and the Hon. JAMES T. AUSTIN were elected. The following Committees were chosen. To examine the students in Greek and Latin, including antiquities, Messrs. *John E. King, James Savage, John Pickering, David A. White, William Wells, N. L. Frothingham, Edward Everett*, and *H. H. Fuller.* To examine in Hebrew, Rev. Messrs. *Abiel Holmes, William Jenks, Francis Parkman*, and *James D. Green*, To examine in Modern Languages, Messrs. *F. C. Gray, Edward Brooks, Wm. H. Prescott, Joseph Coolidge*, Jr. and *Wm. Emerson.* To examine in Grammar, Rhetoric and Oratory, including Themes and History, Messrs. *Josiah Quincy, Thomas L. Winthrop, Timothy Fuller, J. T. Austin, Richard Sullivan, John Pierpont*, and *Francis Wayland*, Jr. To examine in Mathematics, Natural Philosophy and Astronomy, Messrs. *N. Bowditch, Jos. G. Kendall, Elisha Clapp, George B. Emerson, Solomon P. Miles, James G. Carter, Warren Colburn, Nathaniel Wood.* Committee to visit the College, *His Excellency the Governor*, and Messrs. *Edmund Cushing, Samuel Hoar*, Jr. *Josiah J. Fiske, Thomas Gray, Charles Lowell, John Codman, John Foster* and *James Walker.*

DEDICATION.

We understand that the new Stone Church in Broad street, Portsmouth, lately erected for the use of the South Parish, is to be dedicated on Wednesday the 15th of February next. The sale of pews will be on the following day.

MARRIAGES.

In this city, by Rev. Mr Barrett, Mr E. G. Swan to Miss Eliza A. Bradlee, daughter of Mr Ebenezer Bradlee.

By the Rev. Mr Wisner, Mr Isaac Means, to Miss Huldah P. Lord, daughter of Tobias Lord, Esq.

By the Rev. Mr Pierpont, Mr Amos Cummings, merchant, to Miss Rebecca Hopkins both of this city.

In Worcester, by the Rev. Dr Bancroft, Rev. Thomas R. Sullivan, of Keene, N. H. to Miss Charlotte C. Blake, daughter of the late Francis Blake, of Worcester.

In Roxbury, by Rev. Mr Flagg, the Rev. Henry H. Lafayette Sweet, of Palmer, Mass. to Miss Elizabeth Henshaw, of Roxbury.

DEATHS.

In this city, Mr William Rice, aged 34.

Mrs Abigail Dean, wife of Mr Thomas Dean, aged 48.

In Newton, Mr Samuel Prentice, aged 43.

In Townsend, Mrs Sally, wife of Mr Ezra Farmer, aged 35.

In Bernardston, Mr John Powars, aged 80, formerly of Boston.

In Lempster, Jan. 7th. James Bingham, Esq. aged about 68—for many years a member of the Legislature, and an excellent citizen.

In Cornish, N. H. Capt. Samuel Cummings, aged 93. He was a soldier in the French war at Crown point, and a participator in that of the American Revolution.

In Newport, of a dropsy in the brain, Henry Clarke, aged 16, a member of the Sophomore class of Brown University, and son of Audley Clarke, Esq.

In New-York, on the 12th inst. the Rev. James C. Crane, Corresponding Secretary of the United Foreign Missionary Society, and Assistant Secretary elect of the American Bible Society.

In Philadelphia, the Rev. Dr S. Gallagher, Minister of the Catholic Church in Natches, aged 69 years.

In Pittsburg, Hon. Patrick Farrelly, member of Congress from Meadville District, Pa.

In Granville county, N. C. in the 98th year of his age, Mr WILLIAM FLOYD. Until a few days before his death he enjoyed good health. His descendants were numerous—nine children.

In Campo-Bello, Rev. Job Cushman, formerly of Montville, Me.

In Paris, M. Daumee, a Senator of Hayti, and one of the Commissioners of that Republic, in France.

His Serene Highness Duke Charles Eugene of Loraine, and the last of the male line of that house, died at Vienna, Nov. 21st. He was born in 1751.

UNITARIAN MISCELLANY.

ODD NUMBERS of the Unitarian Miscellany will be supplied at the Office of the Christian Register, No. 81, Washington street. jan. 28.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition so the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Dr Watt's Testimonies in Favor of Christian Candor and Free Inqury.

Mr Flint's Discourse on the Trinity. jan. 28.

MR LADD'S ADDRESS.

JUST Published at 81, Washington street, and for sale by the booksellers generally, "An Address delivered at the Tenth Anniversary of the *Massachusetts Peace Society*, Dec. 25, 1825, by William Ladd, Esq." jan. 28.

POETRY.

REST OF THE RIGHTEOUS.

O sweet and sacred is the rest
Round the departed Christian's breast;
Serene the pillow of his head,
And sanctified his funeral bed.

Upon his grave the moonlight-beam
Shines smiling—and the dews on him
Fall soft as on the loveliest flower
That decks the field or crowns the bower.

And if the sad and sorrowing tear
Be sometimes shed in silence there,
Religion's ray that tear shall light,
And make it as a dew-drop bright.

Then on the earth's maternal breast
In peaceful hopes and joy we'll rest;
And yield us to death's slumber deep
As infants calmly sink to sleep.

Bowring's Hymns.

RELIGIOUS NARRATIVE.

THE FAMILY BIBLE.

"Shall we send off our new family Bible with the other furniture?" said Mr Olney to his wife, when they were packing up several household articles, which their reduced circumstances compelled them to dispose of at public auction. Mrs Olney started with some alarm at the question, her cheek reddened, her eyes moistened, and she looked at her husband with that expression of mingled doubt and confidence, which we feel when a friend whom we love lets fall a careless but cutting remark. "Did I not know, Mr Olney," she replied, "that however gay and elastic your spirits usually are, you never are in the habit of jesting on serious subjects, I should suspect you now, not only of trifling with my feelings, but also of really sporting with sacred things." "I repeat the question, then, my dear," said he, "and assure you that I am in earnest. Nothing but the distress of our circumstances, could compel me to suggest the proposal." Mrs Olney said nothing, but taking a small pair of golden pendants from her ears, which were set with brilliant pearl, and had adorned her better days, she went to her husband, smiled, and put her only remaining jewels into his hand. She then carried away in triumph the Bible, which she placed, after kissing it, with something like an air of affection, into a trunk, among a few indispensible articles which she was about to reserve.

Their course of life henceforward became changed from what it formerly had been.—They experienced a total reverse. There were some friends it is true, who were, if possible, drawn still closer to them by this adversity. But the larger portion of their acquaintance gradually avoided and forgot them.

In proportion as Mr and Mrs Olney became abstracted from the rich and fashionable world, they were compelled to seek for resources of felicity within themselves. In their brightest days, religion had never been swallowed up by "the deceitfulness of life." it had already served to mellow and subdue the brilliancy which glistened from the sunshine of the world. Now that that sunshine had gone down, there still beamed within their hearts the same religion, like the evening star which only *seems* to glow more intensely, from the comparative darkness around them.

Their days are now passed in labor. Instead of those benevolent projects, those charitable visits, those festive assemblies, and that idly busy routine, with which their time was formerly measured and filled up, they were employed in manual industry. But they were as happy as they were industrious. One evening, when they were conversing on the many resources which even the humbleness of their present situation allowed them for happiness, Mr Olney exclaimed, "But for the best and richest of all our comforts, Mrs Olney, we are indebted to your care and providence." "Explain yourself, Mr Olney," said she. "Why," replied he, "have we, or can we have a greater pleasure on earth than we derive from our daily and punctual task of perusing a portion of the holy Scriptures? When engaged over that sacred page, what a contrast does the employment present to our occupations abroad? There, all is tumult, hurry, noise. Here, all is peace, calmness, joy. In the world, we see many examples of folly and wickedness, by the influence of which we are constantly liable to be corrupted. In the Bible we see treasures of heavenly wisdom, which so far from disgusting or making us degenerate, impart both to our intellects and hearts a delightful charm, and resist, as I hope, the contaminating influence to which we are exposed. How many times have I been able to subdue a temptation, by the recollection of some forcible precept which I had read in the morning. How often have I been cheered and sustained in my weary toil, by the thought of the single hour which I should pass in the evening, either in reading that holy book, or pursuing those silent meditations, or joining with you in that sweet converse, which its sublime truths and doctrines suggested! Did I go then too far in pronouncing you to be the immediate author of our most valuable blessings? The eyes of Mrs Olney dropped, as she heard this sincere and well merited praise.—Her heart throbbed with so much pleasure at listening to commendations from one, whom she had every reason to cherish and respect, that she began to grow alarmed at her almost exulting self-complacency, which she checked immediately by the following reply; "Rather, Mr Olney, let us look up to a higher source for whatever comforts and blessings we are at present enjoying." They kneeled and joined in their evening devotions.

On the next day, when her husband had departed for the scene of his daily employments, she was compelled, for some reason or other, to chide a fine little daughter, who seldom gave her parents cause of anger or regret. It had hitherto been her custom to reward the virtues of her young family by allowing them to amuse themselves over the plates in the family Bible. The girl just mentioned was therefore punished for her misdemeanor by an exclusion from the amusement during that day. She received the punishment with sorrow, rather because it was an expression of her mother's displeasure, than for the sake of the trifling disappointment which she had incurred. For that very reason, however, so long as the exclusion lasted, so long she felt unhappy; and while her brothers and sisters were engaged in admiring some new picture which they had never happened to see before, or in tracing the history of another, or eagerly pointing out new beauties in another, perhaps for the hundredth time; our little culprit could no longer endure her state of condemnation, but going with tears in her eyes to her mother, said, "I remember, mother, that you told father what an excellent command you thought that one was, which he read this morning,—Let not the sun go down upon thy wrath. And when I asked you what wrath was, you said it was anger, and told me always to observe the command. Now, mother, I will confess I was a little angry, though I had no right to be, for not being permited to look over the pictures in the Bible; but I forgot it a good while ago, because you told me to obey the command. Now do, dear mother, do the same as I have done, and forgive me, before the sun goes down, since I am very sorry for my fault." The enraptured mother, as she clapsed her child to her bosom, and exclaimed, I *do* forgive you, my daughter, lifted up her eyes to heaven, and silently breathed out her gratitude, that in her distress she had had it in her heart to sacrifice a pair of paltry jewels, to procure a treasure, which she was every day experiencing, in most unexpected ways, to be indeed of great price.

Many years did not elapse, before new and unforeseen events restored this humble, peaceable, happy family to the prosperity and splendor it had once enjoyed. Their trials had not been afflicted on them in vain. They had learnt a lesson of religion, and especially they felt with so strong a force the value of the word of God, that they could not contemplate their late adversity with the least emotions of regret. They still continued the daily practice of reading a portion of its contents; the character of every member of the family in consequence received a higher tone of elevation, was imbued with more seriousness, and enjoyed a richer calm, than the influence of any other book could possibly bestow.

When Mrs Olney was attacked with her last illness, she was one day so restless and agitated, that no anodyne could soothe her to repose. The physician who was called, declared, "She has a fever which I cannot allay." Her afflicted husband was unceasingly desiring her to inform him what could be done to afford her ease. But she knew not how to satisfy him. While the whole family with their friends were thus involved in agony and apprehension, the daughter of whom we have just related a juvenile anecdote, and who had now arrived at the age of full discretion, silently went to the table, and taking the family Bible, sat by her mother's bed side. She asked her no question; she only caught her eye; that eye appeared to say, you are the best physician, my daughter, She opened at the fifteenth chapter of the first epistle to the Corinthians, at the middle of which she began, and read in an audible voice till she arrived at the fifty-fifth verse. She was about to proceed, when her dying mother caught hold of her arm, and said, "Stop, my daughter, let me repeat the next verse; O death, where is thy sting? O grave where is thy victory?" In a few minutes she calmly expired.

The daughter, who bore so conspicuous a part in this interesting scene, is now in possesion of her mother's Bible, and what with the impressive recollections connected with that event, together with the unutterable value of the book itself, and the pleasure of following her mother's example, in all that relates to it, she estimates "the family Bible" far higher than the rest of the portion which fell to her lot.

EDUCATION.

COMMON SCHOOLS.

Our system of instruction with all its numerous benefits, is still susceptible of great improvement. Ten years of the life of a child may now be spent in a common school. In two years the elements of instruction may be acquired, and the remaining eight years must be spent either in repetition or in idleness, unless the teachers of common schools are competent to instruct in the higher branches of knowledge. The outlines of Geography, Algebra, Mineralogy, Agricultural Chemistry, Mechanical Philosophy, Surveying, Geometry, Astronomy, Political Economy, and Ethics might be communicated in that period of time by able preceptors, without essential interference with the calls of domestic industry, The vocation of a teacher, in its influence on the characters and destinies of the rising and all future generations has either not been fully understood or duly estimated. It is, or ought to be, ranked among the learned professions. With a full admission of the merits of several who now officiate in that capacity, still it must be conceded that the information of many of the instructers of our common schools does not extend beyond rudimental education—that our expanding population requires constant accessions to their numbers—and that to realize these views, it is necessary that some new plan for obtaining able teachers should be devised. *Gov. Clinton's Message.*

NURSERY FOR SCHOOL MASTERS.

Extract from the Report of the Commissioners, appointed in February last, by the Legislature of this State, "to prepare and digest a system for a proper organization of a fund, to be set apart for the purposes of education," &c.

The standard of knowledge and taste in the common schools, does not comport with the spirit of the age. Adam Smith, in his "Wealth of Nations," proposed fifty years ago, that the elementary parts of Geometry and Mechanics, should be taught in the common schools. We want that, which Bolivar has adopted as Dictator of the Peruvian Republic, a nursery for School Masters. Good schools are produced by good teachers, who have a knowledge of good Books. The school masters now, are many of them young men, who are fitting for College, or who resort to school keeping while there, as a temporary resource, or after having left College, for the same object. In either event, it is not an employment upon which they rely for any length of time, and it is in this as in every other occupation, that nothing but long devotion to it, can furnish the necessary qualifications. The youth, inexperience, and in many instances even very imperfect English education of these instructers, render them totally unfit to fill a place, which in fact is one of great responsibility. Now, though it be true, that we are not yet in a state in which we can expect to find a class of professional, thorough, regularly bred school masters, devoted to that business alone, and making that the occupation of their lives; still it is true that we are approaching to that condition. It is the natural progress of things. Teaching to a certain extent, has already become a profession, in the higher schools. So it is in the larger towns, in common schools. Twenty five years ago it was not so, even in the Colleges.

Will the people of this State, or ought they to be content to see every thing else advance, and their common schools remain stationary? Any one who knows any thing of schools, knows that the time of an intelligent child, is in a great measure wasted, who spends it in the present very imperfect manner upon his arithmetic, his writing copies, his spelling book, his reader's assistant, and some smattering of Geography, (this is about all) from three and four years of age, to twelve and fifteen, when he leaves the school. This is now unavoidable, because we have no other standard; we have neither teachers for more, nor books that are known in those schools. Still there are, however, excellent manuals in Chemistry, Natural Philosophy and Political Economy, containing most of the great principles of those sciences, and perfectly intelligible to youth within those ages. To these children, however, they are sealed books. These manuals are put into the hands of the children of the rich who spare no expense in their education; it is known how lavish they are in this, compared with other expenditures; they are right, too, for it is in this way only, that they can maintain their rank in society. No man is at liberty to abandon the rational privileges which God has given him in opportunities of superior knowledge. It is plain, that the mass of our people, have not a just sensibility upon this subject. It is the duty of their legislators to inspire them with it. As the taste for a higher and better education advances, books will be written and provided, to gratify that taste. But they should be taught in the schools; nothing, however, can be taught, but that which is known.—To what end shall we talk of teaching, when teachers are not to be found.

No school fund could greatly improve our schools, while the instructers are so lamentably deficient. We must turn our attention to the true source of the evil; and while we would avoid the gross indelicacy of speaking unfavorably of the schools of our sister states, it is due to truth, that we should mention the condition of the schools in Connecticut, to show that we want not only more competent school funds, but also a fund of competent knowledge in the instructers.—In the institution which we contemplate, young men would be educated in such a way, as to supply the wants of the common schools. It would furnish the best preparatory education, and not a few would resort to it, to qualify themselves for the profession of school masters, thus becoming as in time it must be, a regular occupation; an occupation too, for that description of persons, who, from their relative rank and standing in society, would be best fitted to be teachers in the common schools.

VARIETIES.

PAROCHIAL VISITS.

I heard complaints on the subject of a minister not visting his people. This is a charge which is sometimes well founded, and sometimes not so. The minister of a large congregation would need to have twenty bodies, animated by twenty souls, and to be in twenty places at the same time, and be cheerful, lively, spiritual and entertaining in them all; and yet not satisfy the claims of the inconsiderate. When is a minister to prepare by study? How is he "to bring forth things new as well as old," if he does not increase his store? I can recollect that I endeavored to gratify in this way, but I could not. It was not in my power to be out always, to go every where, or to prolong my visits to a degree that friends wished. If pastors can satisfy their own consciences, they must disregard unreasonable complaints.

Memoirs of Kingsbury.

STATE OF THE GREEK CHURCH.

The ceremonies of the Greek Church are tawdry and irrational. The priests, though they possess considerable influence, do not seem to have the supreme preponderating sway over their flocks that is exercised in some catholic countries. This may be attributed to their poverty, and to the counteraction of the Mahometan religion. Where a variety of religions prevail, there the power of the priest must be subdued, except within the pale of the established state creed. The Greek priests were greatly instrumental in bringing about the glorious revolution.—They traversed the country, and enlisted their votaries in the honorable plot; they fought in the ranks of the noble insurgents, and many of them are permanently engaged as soldiers, and some as captains. During the period of their military service, they were suspended from the exercise of their ecclesiastical functions. This rule does not extend to peaceful employments. The vice-president of the legislative body and the minister of the interior are of the clerical order. The priests are industrious. Most of them are engaged in agriculture and other useful labors. The dress of the pastor, when not on duty, in the country, is like that of the peasantry, and they are only distinguished from them by their beards. I every where found both the people and the clergy most anxious to receive the Scriptures in their native tongue.

Stanhope's Greece in 1823-4.

The first Unitarians who appeared in England after the commencement of the Reformation were Baptists; and they were the first protestants who suffered martyrdom under a protestant government and through the influence of protestant ecclesiastics. They were also the last who were appointed to death for their religion. The last person burnt alive under the charge of heresy was a Unitarian Baptist, Edward Wightman, who was burnt at Litchfield, on the 11th of April, 1611; and the last person actually tried for heresy, Edward Elwall, was also a Unitarian Baptist. R. WRIGHT.

The great work of enlightening mankind, of reviving pure and primitive Christianity, of planting churches, and of building up those already planted, cannot be carried on without pecuniary aid and support. Those who labor must be provided for, and expences unavoidably incurred must be defrayed.—Shall it be said that money can be found for recreations and amusements, for mere matters of taste and the elegancies of life, but that it cannot be found for the support of the best of causes, for the most important objects?

Richard Baxter says—I profess from the experience of my soul, that it is my belief that I shall love my friends in heaven, which principally enkindles my love to them on earth; and if I thought that I should never know them more, and consequently not love them after death, I should now love them comparatively little, as I do other transitory things—but now I converse with them with delight, as believing I shall converse with them forever.

Milton says concerning private devotion. it is not necessary that our prayers should be always audible; the silent supplication of the mind, whispers, even groans and articulate exclamations, are available.

The Pharisees, says Jeremy Taylor, broke Moses' tables into pieces, and gathering up the fragments took to themselves what part of duty they pleased, and let the rest alone; fancying that if a man chose one positive commandment for his business, he might be less careful in any of the rest.

It is said that more than fifty thousand newspapers are distributed every Sunday morning over a circle of forty miles diameter, of which London makes the centre. A large proportion is purchased and read by the laboring classes.

FINLAND PROVERBS.

The good man spareth from his peck, but the wicked will not give from a bushel.

The wise man knoweth what he shall do; but fools try every thing.

The wise man gathereth wisdom every where; he profiteth by the discourse of fools.

The stranger is a brother; he who comes from afar is a kinsman.

The work is ended which is begun; it is lost time to say, What shall I do?

The tool of the industrious is sharp; but the ploughshare of the fool wanteth grinding.

However differing I am from other men, said William Penn, relative to religious matters, I know no religion which destroys courtesy, civility and kindness. These rightly understood are great indications of true men, if not of good Christians.

At one of Penn's trials, when he had been treated harshly and ungenerously, he put some home questions to the Recorder, on the law, who finally answered, I tell you to be silent; if we should suffer you to ask questions till tomorrow, you would be never the wiser. That, replied Penn, in his quiet way, *is according as the answers are.*

TRACTS.

FOR Sale by *MUNROE & FRANCIS*, No. 128, Washington-street, and also at the office of the Christian Register, No. 81, Washington-street, an assortment of the Publishing Fund Tracts, single or in volumes, viz.

	Pages.	*Price.*
James Talbot	42	6 cts.
Eleanor Morland	68	8
Thomas Dormer	20	3
Drunkenness	16	3
Isaac Jenkins	44	6
Lottery Ticket	56	8
Edmund and Margaret	64	8
Channing's Sermon	16	3
Brothers	68	10
Geneva Catechism, part 1st	46	8
do do " 2d	72	10
do do " 3d	84	12
Advice to Domestics	38	6
Suspected Boy	28	4
Coleman on Baptism	16	4
Bancroft to Parents	16	4
Juvenile Devotions	114	20
Two Farmers		8
Edward on Sunday Schools		7
What is Religion		8
Three Questions Answered		12 1-2
Ware's Sermons		12 1-2
Mary Hollis		12 1-2
Frank, a Sequel to Frank in Early Lessons,		88
Village Sketches		63
New-England Tale		100

THE CHRISTIAN EXAMINER.

JUST Published by *Cummings, Hilliard & Co.* 134, Washington-street, *The CHRISTIAN EXAMINER, and Theological Review*, for Novemeber and December.

CONTENTS.

Miscellany. On the connexion between Liberal Inquiry in Religion and serious Piety. On the Duty of Continual Improvement. Liberal opinions of the Quarterly Review. Greek Article. Milton on the Divinity of Christ.

Collections. The Ruins of Ancient Athens. St Peters in Rome. Probable Arguments. A Mexican Idol.

Poetry. Pilate's Hall. Hymn, by J. Bowring.

Review. A Review of the Missionary Life and Labors of Richard Wright. A Sermon preached before the Vermont Colonization Society, at Montpelier, Oct. 13, 1825. By John Wheeler. For the Oracles of God, four Orations. For Judgment to come, an Argument, in Nine parts. By the Rev. Edward Irving, M. A.

Intelligence. Second Congregational Church in New-York.

New Publications. To the Public. jan 7.

THE NORTH AMERICAN REVIEW.

JUST Published by *CUMMINGS, HILLIARD & CO.* and *HARRISON GRAY*, The NORTH AMERICAN REVIEW, January, 1826.

CONTENTS, No. 50.

ART. I. American Philosophical Transactions. Transactions of the American Philosophical Society, for promoting useful Knowledge. Vol. 2 New Series.

II. Hillhouse's Hadad.

Hadad, a Dramatic Poem. By James A. Hillhouse.

III. Greenleaf's Reports.

Reports of Cases, argued and determined in the Supreme Judicial Court of the State of Maine. By Simon Greenleaf.

IV. Demosthenes.

Demosthenis Opera, ad Optimorum Librorum Fidem accurate Edita.

V. Indians of North America.

1. Manners and Customs of several Indian Tribes, located west of the Mississippi, including some Account of the Soil, Climate and vegetable Productions; and the Indian Materia Medica; to which is prefixed the History of the Author's Life, during a residence of several Years among them. By John D Hunter.

2. Historical Notes respecting the Indians of North Amerca, with Remarks on the Attempts made to convert and civilise them. By John Halkett, Esq.

VI. Harlan's Fauna Americana.

Fauna Americana; being a Description of the Mammiferous Animals inhabiting North America. By Richard Harlan.

VII. Claims for French Spoliations.

Report of the Committee of Foreign Relations of the House of Representatives of the United States, to which were referred the Memorials of certain Merchants, paying Relief for Losses sustained by French Spoliations. 1824.

VIII. Alliance of the Southern Republics.

Ensayo sobre la Necesidad de una Federacion Jeneral entre los Estados Hispano-Americanos, y Plan de su Organizacion. Por Monteagudo. Lima 1825.

IX. Memoir of Josiah Quincy Junior.

Memoir of Josiah Quincy Junior, of Massachusetts By his Son, Josiah Quincy.

X. Critical Notices.

1. Mellen's Ode for the Celebration of the Battle of Bunker Hill.
2. Ingersoll's Discourse before the Society for the Commemoration of the Landing of William Penn.
3. Adam's Annals of Portsmouth.
4. History of the United States.
5. Gadsden's Discourse on the occasion of the Decease of Charles Cotesworth Pinckney.
6. Gales & Seaton's Register of Debates in Congress.
7. Sewall's Medical Lecture at the Opening of the Medical Department of Columbia College.
8. Miller's Discourse before the Literary and Philosophical Society of New Jersey.
9. Staple's Spanish Grammar.
10. Gould's Edition of Adam's Latin Grammar.

THE RECIPROCAL DUTIES OF PARENTS AND CHILDREN.

BY Mrs Taylor, author of Practical Hints, &c. is just published and for sale by *JAMES LORING*, Cornhill.—Price 63 cens.

The following notice of the above work is from the U. S. Lit. Gazette, Nov. 15.—"This is an interesting little volume written for the best of purposes. It treats of the duties of parents and children in several of the stages and conditions of their relationship, and frequently illustrates and enforces them by short narratives. dec. 3.

Agents for the Christian Register.

MASSACHUSETTS.

Stephens Baker, *Beverly.*—N. Lazell, jr. *South Bridgewater.*—James Brown, *Cambridge.*—L. Shattuck, Esq. *Concord.*—Daniel Reed, *Easton.*—J. A. Saxton, Esq. *Greenfield.*—D. Andrews, jr. *Hingham.*—H. A. Breed, Esq. *Lynn.*—J. F. Thayer, *Medford.*—W. Brown, Esq. *Plymouth.*—J. R. Buffum, *Salem.*—Rev. E. S. Goodwin, *Sandwich.*—A. G. Tannatt, *Springfield.*—Calvin Maynard, *Sterling.*—Hon. J. L. Hodges, *Taunton.*—John Bigelow, *Templeton.*—C. Harris, *Worcester.*—Capt. J. Gilley, *Marblehead.*

NEW HAMPSHIRE.

John Shepherd, *Amherst.*—Jacob B. Moore, *Concord.*—Francis Grant, *Exeter.*—J. W. Foster, *Portsmouth.*

MAINE.

E. Clapp, Esq. *Bath.*—E. Earle, *Brunswick.*—Glazier & Co. *Hallowell.*—Maj. B. Palmer, *Kennebunk.*—S. Coffin, Esq. *Newcastle.*—George Thacher, Esq. *Saco.*

CONNECTICUT.

Rev. S. J. May, *Brooklyn.*—B. H. Green, *New-Haven.*

RHODE ISLAND.

George Dana, *Providence.*

NEW YORK.

Unit'n Book Society, *N. York.*—Rev. I. B. Pierce, *Trenton.*

PENNSYLVANIA.

J. Mortimer, *Philadelphia.*

MARYLAND.

Etting Mickle, *Baltimore.*

☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to DAVID REED, 31, Washington-street.

ALL Communications relating to the *editorial department*, are to be addressed to the *Editor of the Christian Register.* care of Mr DAVID REED.

TERMS. *Three Dollars* a year, payable in advance.

ISAAC R. BUTTS AND CO.

PRINTERS OF THE CHRISTIAN REGISTER.

No. 4, Spear's Buildings, Congress Street.

Books, Pamphlets, Catalogues, Blanks, Bank Checks, Cards, and every variety of Printing, executed in a style agreeable to those who may favor them with their patronage.